

**Tales
in
Persian
(Hikayaat)
from
Dasam Granth**

**English Adaptation
by**

Pritpal Singh Bindra

Author of **THUS SAYETH GURBANI**

Winner: Akali Phoola Singh Book Award '98

Sikh Social

&

**Educational Society
Toronto, Canada**

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Apart from the obscene substance (in Dasam Granth), there is lot of material, which is quite contrary and offensive to the philosophy of Guru Gobind Singh and the Sikhism as promoted by first nine Masters.

Their presentation in one volume, in conjunction with the Celestial Revelations of the Tenth Master, was the biggest folly of the time. Now, the time has come to dispense with this amalgamation of Bani with the contemptible temporal aspect of life, lest it is too late to prevent irreparable damage to the thinking of our illuminated and inquisitive coming generations, particularly in the West.

The Translator

Publisher's Note

Sikh Social and Educational Society

Recognising the need for imparting the spirit of Sikhism among the Sikhs in Diaspora in general and the growing Sikh youth population in the West in particular, the Sikh Social and Educational Society was established in early seventies. Although its principal objective is to inculcate an awareness of Sikhism through conferences and seminars, it has also endeavoured to enhance these objectives by promoting the publication of literature pertaining to Sikhism.

The publication of the proceedings of the Society's conferences and seminars has helped in providing a wider understanding of the Sikh history and culture. These efforts have been enthusiastically appreciated by Sikhs. Also, the material produced for the Bal-bodhs, Readers I, II and III (books of elementary education) have proved very popular among the Punjabi schools and Gurmat (tenets of Sikhism) camps in North America.

A few years ago the Society published the English translation of Bhai Kahan Singh Nabha's book *Ham Hindu Nahi* (We Are Not Hindus).

Thereafter the publication of Sri Guru Granth Sahib's translation in French was a significant undertaking of the Society. Dr. Jarnail Singh authored this translation. He is currently working on the translation of the Holy Scripture into German.

It is generally felt that among the medieval literature Dasam Granth is perhaps one of the most controversial compositions. Attempts have been made to suggest that the entire composition of the Dasam Granth is the creation of the Tenth Master, Guru Gobind Singh. Considering that some chapters in the Dasam Granth contain inappropriate and vile language, most writers

vehemently oppose this suggestion. Since it is written in Braj Bhasha, a medieval Indian language, the common man today is unable to read and understand its contents. Although English translations of some parts of the Dasam Granth are available, its controversial chapters have been left out by the writers.

We are grateful to our member, S. Pritpal Singh Bindra, for taking up the intricate job of attempting a complete translation of the controversial work. His translation in English of Chritro Pakhyaan (popularly know as Triya Chariter) has already been published by Messrs Chatar Singh Jawing Singh of Amritsar in two magnificent volumes. The Society appreciates Sardar Bindra's current efforts to have the honour of the publication of Hikayaat (Tales in Persian from the Dasam Granth.).

We sincerely hope that this book will enable the readers to truly understand the contents of the Dasam Granth and then ascertain for themselves if such writing could be assigned to the penmanship of Guru Gobind Singh.

Hardev Singh,
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Hikayaat

The Persian Tales

from

Dasam Granth

Pritpal Singh Bindra

Guru Gobind Singh believed in a practical life-strategy. On March 30, 1699, had he announced that he wanted to raise an army to fight the forces of tyranny and promulgate the righteousness, he would have thousands of people coming forward. He did not just want a huge number. He was looking for the people with a perpetual love and an eternal urge to sacrifice their lives for a just cause. It is well known historical fact that, when he appeared on the stage with an unsheathed sword in his hand and demanded a few heads for sacrificial purposes, the people started to slip away. Only five people came forward and offered their lives. The spirit, which was infused through this aspect of practicality, became the everlasting cause of the success of Khalsa; the mighty Mughal, all-powerful Britishers and devious Brahmnical penchant could not subdue this.

As soon as Guru Angad Dev envisioned the celestial light at the portal of Baba Nanak, he abandoned his quest for the goddess. When Guru Amar Das was enlightened by Guru Angad, he forsook his sojourns to the places of deities. All the revered Sikh Gurus had instilled the worship of the One only, Akal Purkh. They wanted people to desist the rituals and adoration of gods and goddesses.

But, in spite of all that, on his advent, Guru Gobind Singh found the people (even some of those who exalted the Baani of his revered predecessors) still diverted their

considerable attention to the pilgrimages to the places of Davies, the goddesses. He could have advised the masses thousands of times to refrain from such liturgy, which might have not been as effective. To make the people to understand how futile were their sojourns, and, to erase the misconception once for all, he asked the Brahmins to orchestrate a Havana, the sacrificial fire, and get the Devi manifested through their prayers. The Brahmins assured him that the goddess would personify herself at the end of the Havana.

Guru Gobind Singh spent hundreds of thousands of rupees. Tons of viands were provided to the Brahmins. The process continued for several weeks but no goddess appeared and the Brahmins had to accept the defeat.

Then, at that time, Guru Gobind Singh enlightened the people the fallacies of goddess and her, so-called, benevolence. He illuminated the minds of the astray-ones with the reality, and the reality was Bhagauti - the Shakti, Faculty and Integrity.

For the last so many ages, people had been obsessed with the writings of the Puranas and Vedas. Without comprehending the purports (being in old impenetrable languages) they listened to the expositions of Brahmins reverently. When Guru Gobind Singh fathomed the factual purport of some of those, so-called scriptures, he coveted to enlighten the world with what, as a matter of fact, was entailed in such 'gospels.' He realised that mere explanation of the hidden contents would not be long lasting. He set down to present the real meanings to the people in the understandable language prevalent at the time, and, also, he inspired some of his court-poets to expose the truth behind such tales, plausibly endowing them the contemporary substance. His aim was nothing but to uncover, to the public, the reality behind those renderings of the medieval books, some of which were religiously revered.

In the pages to follow I have endeavoured to present truthfully what is contained in the part known as Hikayaat (Persian Tales). I do not wish to enter into the historicity and the naming of the Granth. I leave it entirely to the judgement of the readers to ascertain whether such language and such stories could emanate through the mind and the pen of Guru Gobind Singh who has endowed us a unique code of living a moral and courageous life.

The heading of this part of Sri Dasam Granth is Hikayaat (The Persian Tales). Neither I wish to tarnish nor enhance the capability and image of the original compiler, whether he was Bhai Mani Singh or anybody else. I have strived to present every aspect almost in verbatim.

However I must mention that to name Zaffarnaama (The Letter of Epistle addressed by Guru Gobind Singh to the Mughal Emperor, Aurangzeb) as a Hikayaat (Tale), and append it in Dasam Granth, as First Hikayat was quite inappropriate. The scribe who collated this section must be devoid of the knowledge of Persian language. In view of this, Zaffarnaama has not been included in this volume. Moreover the English translation of the same is readily available from various publishing houses.

There are certain features, which must be considered thoughtfully.

1. At the end of each Hikayat (excluding the first one, which is authentic Zaffarnaama of Guru Gobind Singh) the POET adds one or two couplets. These couplets, in fact, do not concur with the theme-plot of the stories. The poet, nearly in the same style and manner as Omar-e-Khyam in his romantic and sensual Rubayaat, yearns for the succour of the SAKI. He wants cup full of **greenish liquid**. Most of the translators has erroneously translated this into **NAAM DAA PIYALLA** where as the POET has been very explicit in asking for relief and strength through the

GREEN LIQUID. The constitution of this green liquid has been precisely explained in the Hikayat 11: the POET wants cup full **KOKNAR**, the liquid prepared through **POST**, what we call in Punjab **DODEY**. And in the Hikayat 8, the POET wants *surkh range firhang*, THE RED-COLOURED EUROPEAN WINE.

From the preceding it is crystal clear that the composer of Hikayat is a person who frequently used the green liquid, i.e. **BHANG** and **POST**. Not only that he had the opportunity of enjoying the red (wine) as imported from FIRHANG, Europe.

Except the Hikayat One (where they say, the cup of green liquid (Harinaam, godly name), the Jaggi couple present the acceptable translations.

The English version of all such couplets is appended at the end of this article.

2. Apart from these couplets, there are a great number of other anomalies, which, one could not associate with the life-philosophy promoted by Guru Jee, rather they challenge the wisdom and the knowledge of Guru Gobind Singh. All those misconceptions cannot be enumerated in a single page. However, one very significant episode I wish to narrate here..

In the Hikayat 5, a princess expresses her desire to marry one prince called Subhat Singh (Please take note of the last name, SINGH which shows that he is either a Hindu or a Sikh):

But she selected the prince called Subhat Singh,

Who was gentle in nature and was an enlightened man.(31)

He was sent a knowledgeable Counsellor,

(Who pleaded,) ‘Oh you the brilliant one,(32)

‘Here is she, who is delicate like the leaf of a flower,

‘She is suitable for you and you accept her (as your wife).(33)

But the prince conveys his reluctance:

*(He replied,) 'There, I already have a wife,
'Whose eyes are as beautiful as the ones of a she-
deer.(34)*

*'Consequently, I cannot accept her,
'As I am under command and oath of Quran and
Rasool. (35)*

Why can't he marry? Because he is under the command of Quran and Rasool. Subhat Singh, a non-Muslim says that he cannot have second wife because he is forbidden by Quran and Rasool (the Prophet). And writer of the Hikayat forgets that the Quran permits up to four marriages any way

It is preposterous to say that Guru Gobind Singh Jee's knowledge was so poor. To insist that the Hikayaat are the work of Guru Gobind Singh is tantamount to questioning the knowledge, wisdom and philosophy of Guru Jee.

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Hikayat - Tale Two

Glory to God

Now listen to the Tale of Raja Daleep,
Who was sitting besides the Honourable One (the King).(1)
The King had four sons,
Who had learned the art of fighting and the Royal Court
Etiquettes.(2)
In the war they were like the crocodiles and excited lions,
Also they were very proficient horse-riders and adept in the
hand-movements.(3)
The King called all his four sons,
And offered them to sit on the gilded chairs.(4)
He, then, asked his prolific ministers,
‘Who among these four is suitable for kingship?’(5)
When the wise minister heard this,
He raised the flag to answer.(6)
He spoke thus, ‘you are, yourself righteous and wise,
‘You are perceiver and possessor of independent reflections.(7)
‘This, what you have asked, is beyond my faculty.
‘Me suggesting might cause some friction.(8)
‘But, My Sovereign, if you insist, I would say,
‘And present you the reaction (of our council).(9)
‘Because the one who endows helping hand,
‘Gets the (godly) help to gain success.(10)
‘First of all we must test their intelligence,
‘And then we will set them on trial to judge their work.(11)
‘One (boy) should be given ten thousand elephants,
‘And those (elephants) must be intoxicated and tied in heavy
chains.(12)
‘To the second one, we will give one hundred thousand horses,
‘On whose backs there will be gilded saddles, as charming as
the spring-season.(13)

'The third one will be given three hundred thousand camels,
 Whose backs will be adorned with silver trappings.(14)
 'To the fourth one, we will give one seed of moong (lentil) and
 half a seed of gram,
 'Because that one possesses independent convictions and is
 endowed with intelligence. '(15)
 The one (the prince), who was wise, brought them (the seeds)
 to his home,
 And also acquired one more whole seed of gram.(16)
 It was conceived that he would sow the seed,
 And through that his intelligence could be adjudged.(17)
 He sowed both the seeds in the soil,
 And sought the blessedness of Almighty.(18)
 A period of six months had passed, when,
 With the dawn of new season, the greenery sprouted.(19)
 He kept repeating the process for ten years,
 And increased the produce by looking after them skilfully.(20)
 By repeating the seeding for ten, twenty times,
 He accumulated great many heaps of grains.(21)
 Doing so he amassed a good amount of wealth,
 Which had come through those mounds of cereals.(22)
 Using this (money) he purchased ten thousand elephants,
 Which were as tall as mountains and they walked like the water
 of river Nile.(23)
 Also he bought five thousand horses,
 Who had gilded saddles and silver trappings.(24)
 Three thousand camels, which he had acquired,
 All of them had bags full of gold and silver at their backs.(25)
 With the monetary strength coming through one seed,
 He inhabited a new city called Delhi.(26)
 And the money coming through the moong seed he flourished
 the City of Moong,
 Which was extremely admired by his confidants.(27)

Proceeding as such, a period of twelve years had lapsed.
 And undiminishable amount of wealth was amassed.(28)
 The King was seated on the throne majestically.
 When he (the Minister) walked in and the King of seven
 continents asked,(29)
 'Bring and present to me the papers,
 'Which enumerate what I had endowed to my four sons. '(30)
 The recording scribe picked up the pen,
 And to reply, (he) raised his flag.(31)
 (The Raja asked,) 'I had bequeathed them thousands (of
 rupees),
 'Examine the deed and open your tongue (to speak).(32)
 'Read from the paper and narrate,
 'How much I had given to each of them. '(33)
 When he (the scribe) heard the command of the King,
 Who had earned the praises and the status same as the gods.(34)
 (King stressed,) 'Present to me, whatever beneficence I had
 endowed to,
 'You, the lights of the world and stars of Yaman. '(35)
 The first son replied, 'Most of the elephants were killed in the
 wars,
 'And the ones which were saved, I gave them out in charity like
 you do. '(36)
 He asked the second son, 'What have you done with the horses? '
 (He replied), 'I have given out some in charity and rest faced
 the death. '(37)
 (He) asked the third one to show him his camels.
 'To whom have you denoted them? '(38)
 He replied, 'A number of them died in the wars,
 'And the remaining I gave in charity. '(39)
 Then (he) asked the fourth one, 'Oh, you the gentle one, '
 'You, the one deserving royal canopy and the throne,(40)

'Where is the gift, which I granted you;
 'One seed of moong and the half that of gram?'(41)
 (He replied,) 'If your command permits, I may present you,
 'All the elephants, horses and many a camels.'(42)
 He brought forward ten hundred thousand stupefied elephants,
 Which were adorned with gold and silver trappings.(43)
 He presented ten to twelve thousand horses,
 Adorned with numerous gilded saddles.(44)
 He brought along steel helmets and armours,
 And also gilded animal-blankets, arrows, and expensive
 swords,(45)
 The camels from Baghdad, which were laden with ornamented
 clothes,
 Plenty of gold, great number of clothes,(46)
 Ten neelams (precious stones), and many Dinars (coins),
 By looking at them even eyes shuddered.(47)
 Through one seed of moong, he raised a city,
 Which was given the name of Moongi-patam.(48)
 With the other, half of gram-seed, he raised another one,
 And associating with his name, it was called Delhi.(49)
 The King approved this innovation and honoured him,
 From then on gave him the name as Raja Daleep.(50)
 The omens of royalty, which were depicted in him,
 Made him worthy of the throne.(51)
 Such a man deserved gilded canopy, royal stamp and coinage,
 And thousands of honours were sacrificed on to him.(52)
 The (other) three were fools and possessed tarnished minds.
 Their language was rustic and their gait was detestable.(53)
 He (King) displayed his desire, as he (son) was to be given the
 kingdom,
 He would disclose all his wealth to him (son),(54)
 And he would be a suitable person to sit on the throne,
 On account of his high intellect.(55)

Then, he (the fourth prince) attained the title of Raja Daleep,
As the King had endowed him the kingdom.(56)

The other three were banished from the territory,
Because neither they were intelligent nor devoid of bad
traits.(57)

He (Daleep) was enthroned on the royal seat,
And the door of the treasure was opened for him by the key.(58)
(The King) endowed the kingdom to him, and, himself, became
a freeman,

Adoring the ascetic's garb, he took his way to the jungle
(seclusion).(59)

(The poet says),

'Oh Saki, the bartender, give me the cup full of green (liquid),
'Which I may need at the time of struggle,(60)

'And give me this so that at the time of assessment,

'I may commence the use of my sword.(61)(2)

Tale Two – Completed

Hikayat - Tale Three

Glory to God

God is the endower of all wisdom and justice.

(He) bestows bliss, living and ingenuity.(1)

(He) is benevolent and helper,

(He) disintegrates the bondage, and guides our thought.(2)

Listen now, the Tale of a kind man,

Who trampled the enemies in the dust.(3)

He, the King of China, was very shrewd and openhearted.

He elevated the poor but looked down upon the egoists.(4)

He was adept in the war and in all the (court) managements.

In swordsmanship, he was very swift in the movements of his hands.(5)

His masterly sword and gun actions were much proficient.

He was second to none in eating and drinking and, both, in his fighting feats and court manners,

You would think, 'Could there be any one like him?'(6)

He was so much proficient in throwing the arrows and shooting the gun,

That you would reflect, he was trained in his mother's abdomen.(7)

He had abundance of wealth.

He ruled over many counties through Karim, the Bountiful.(8)

(Abruptly) his kingdom was terminated.

And all his Ministers came and positioned themselves around him.(9)

(They asked), 'Who could we endow the kingdom after you?

'And on whose head the crown be replaced and royal canopy entrusted?(10)

'Whom should we get out of his house?

'And who should be delegated the power to rule?(11)

When the King regained the cognisance, opened his both the

eyes,
 And uttered the words as per his protocol,(12)
 'The one who has no feet, no hands, no eyes and no tongue,
 Neither shows cleverness, nor zeal, and possesses no fear.(13)
 He has no anxiety, no wit, no lame excuses and no laziness.
 Neither he can smell and see, nor can hear from both the
 ears.(14)
 'One who has such eight traits,
 'Enthroned him to run the righteous kingdom.'(15)
 The wise man of the time was surprised to hear this.
 To clarify he determined to ask again.(16)
 He came in the court, pondered over thoroughly,
 And tried to comprehend the (King's) preposition.(17)
 Walking left and right and moving around,
 Suddenly, he brought the words out like the arrows from the
 bow.(18)
 'O, King! You are (man of) unconstrained thinking.
 I am surprised at whatever you have remarked.(19)
 'If there is any worldly assignment of such magnitude,
 'It is sin to leave that to the world to handle (itself).(20)
 'Oh, the King of the earth and the seas!
 'How do you call these eight drawbacks as the virtues?(21)
 'Neither you have ever shown your back in the fight, nor abused
 any body.
 'You have never even pointed a finger at (the enemies) writ.(22)
 'Neither you have afflicted the friends, nor the enemies, to enjoy
 the comforts.
 'You never disappointed the seekers, nor let enemy
 unthrashed.(23)
 'You never let a scribe to write the vices,
 'And have always given prominence to the truth.(24)
 'You have never given a cause to your teacher to admonish
 you,

‘Why have you forgotten your good deeds?(25)

‘Be in your faculty. How can a person dispute the virtues associated with your name?(26)

‘Neither you have given disdainful looks to any woman,

‘Nor you have thought bad of any person’s work.(27)

‘You have not objected to the improper act of any man.

‘You have been always referring to the God, Almighty, in gratitude.’(28)

(The King Replied)

‘Look consciously, the one who is blind,

‘(He) is keeping his vision restrained from other’s vices.(29)

‘(The lame) has no feet to step into bad deeds, and, in the war, he does not turn back like thousand others.(30)

‘Neither he goes to commit theft to cause distress to dissimilar,

‘Nor he goes out to take alcohol, nor does he execute cheating.(31)

‘(The mute) does not spell out bad words,

‘And does not desire to use ill-inflicting words.(32)

‘(He) does not interfere into other people affairs,

‘It is true, when one has impaired (hands),(33)

‘(He) does not handle the stolen goods,

‘Because he cannot stretch his hands to grab other person’s belongings.(34)

‘(He) does not wish to touch other people’s effects,

‘He does not bother his subject and the poor are not trodden.(35)

‘Neither he mishandles other person’s woman,

‘Nor he infringes with the independence of his subject.(36)

‘He does not defile his hands by accepting bribes.

‘Rather he raises them to put to dust the foes of the king.(37)

‘In the jungle he does not give chance to the enemy,

‘By throwing arrows and brandishing the sword.(38)

‘During the action he do not let the horses rest,

'And does not let the enemy enter the country.(39)
 'The one who exists having no hands, is unblemished,
 'Because he cannot not indulge in the bad deeds.(40)
 'The one who does not use one's tongue (negatively),
 'That tongue-less gets fame in the world.(41)
 'One who does not listen to the back-biting talks,
 'He is like a deaf-mute.(42)
 'The one who does not think the ill of any body even in
 adversity,
 '(He is) considered as worthy as your king.(43)
 'One who is not receptive to hear against any body,
 'He is without an ego and is of good nature.(44)
 'Except God, one who does not fear any body,
 'He treads upon the enemy eliminating him in the dust.(45)
 'He remains alert through out the battle,
 'And uses hands and feet to throw arrows and shoots guns.(46)
 'To do the justice, he always girds up his lions,
 'And remains meek in the company of the meek.(47)
 'Neither he depicts any hesitation during the war,
 'Nor he gets scared while facing gigantic enemies.(48)
 'If there has been such a dauntless person,
 'Who remains prepared for war remaining domesticated,(49)
 'And his operations are approved by people,
 'He is revered as the saviour king.'(50)
 Thus he had spoken to the wise minister,
 Who was intelligent enough to acquiesce to these
 exhortations.(51)
 (Minister:)
 'Adopt a person, who manifests wisdom,
 'Let him rule the earth by occupying the throne and crown.(52)
 'Endow him the throne and power to rule,
 'Provided he has the ability to recognise the public.'(53)
 All the four sons were amazed to hear all this.

Who will pick the ball now? They pondered.(54)

One, whose intelligence supports him,

And whose desires are fulfilled.(55)

(The poet says),

“Oh! Saki, bring me the cup full of eyes-exhilarator,

Which restores the youthful vigour in a hundred year old.(57)

Tale Three - Completed

Hikayat - Tale Four

Glory to God

The Provider of Living is benevolent,
He is kind and leads kindly-light.(1)
He is heartening, creates intelligence and renders justice.
Makes us believer and, with subsistence, facilitates our
existence.(2)
Now listen to the Tale of a kind lady,
Who was like a cypress tree standing on the bank of a rivulet in
the garden.(3)
Her father ruled over a kingdom in the north.
He was sweet spoken and possessed kind nature.(4)
They all came to bathe in the (river) Ganga.
Like an arrow out of a bow, they were very swift.(5)
He (King) thought about her betrothal,
'If she revelled some one, I will bequeath her to him.'(6)
He pronounced, 'O, my kind daughter,
'If you fancy some one, let me know.'(7)
She was conferred a higher status,
So that she looked like the moon shining on Yaman.(8)
The musical drums (instruments) were unveiled,
And the king awaited to hear her reply in consent.(9)
Because there had come many kings and kins of kings,
Who were quite adept in the strategies of war.(10)
(King asked), 'If there is any one of your liking,
'He will become as my son-in-law.'(11)
She encountered many princes,
But, on account of their feats, she did not like any.(12)
At last came the one called Subhat Singh,
Whom she preferred as he roared like a crocodile.(13)
All the handsome princes were called forward,
And asked to take their seats around the court.(14)

(The king asked), 'Oh, my kind daughter,
 'Do you like any one of them, the discoveries of mine.'(15)
 The person with Juneau (priest with sacred thread of Hindus)
 was sent forward,
 To speak to those princes from the north.(16)
 But the girl, whose name was addressed as Bachtramati,
 And was like sun on the earth and moon in the sky,(17)
 Spoke, 'None from them suits my eyes.'
 (King) 'Then, you the gifted one, judge the ones from (the other
 side).(18)
 'Those ones with delicate features, look at them again.'
 But there was none of her heart's liking.(19)
 The selection of would-be husband was abandoned,
 And the organisers departed closing the doors.(20)
 The next day came, the King with golden shield,
 Which was shinning like the pearls.(21)
 On the second day the princes were invited again,
 And they adorned the court in a different order.(22)
 'Oh, my cherished one, look at those faces,
 'Whom so ever you like, you will be wedded to.'(23)
 'In the courtyard, she entered the enclosure, which was bedecked
 like a flower-vase.(24)
 She strolled through the numerous princes,
 Like a red rose surmounts during the spring.(25)
 She captured the hearts of many princes so much,
 That a number of them fell flat on the ground.(26)
 They were taunted, 'This one, the lady, who is present here,
 'Is the daughter of the King of the North.(27)
 'Bachtramati is such a daughter,
 'Who shines in the sky like a fairy.(28)
 'She has come for the selection of her would-be husband,
 'Even the gods praise her because her body is as pretty as
 goddesses.(29)

'That one, whose luck would be sympathetic to him,
 'Could only secure this moonlit night beauty.'(30)
 But she selected the prince called Subhat Singh,
 Who was gentle in nature and was an enlightened man.(31)
 He was sent a knowledgeable Counsellor,
 (Who pleaded,) 'Oh you the brilliant one,(32)
 'Here is she, who is delicate like the leaf of a flower,
 'She is suitable for you and you accept her (as your wife).(33)
 (He replied,) 'There, I already have a wife,
 'Whose eyes are as beautiful as the ones of a she-deer.(34)
 'Consequently, I cannot accept her,
 'As I am under command and oath of Quran and Rasool.'(35)
 When her ears discerned such talks,
 Then, that delicate damsel, flew into rage.(36)
 (She announced,) 'Who-so-ever wins in the war,
 'Will take me and become the ruler of her kingdom.'(37)
 She started to prepare for the war immediately,
 And put the steel armour on her body.(38)
 She occupied a chariot, which was like the full moon.
 She girded a sword and picked up effective arrows.(39)
 She entered the battlefield like a roaring lion,
 As she was lion hearted, the killer of lions and of great
 courage.(40)
 With steel armours on her body, she fought valiantly,
 She tried to win with the help of arrows and guns.(41)
 In the rain storm of arrows,
 Most of the soldiers were killed.(42)
 The intensity of arrows and guns was so great,
 That most of the men were annihilated.(43)
 A Raja called Gaj Singh came into the battlefield,
 As swiftly as an arrow from the bow or a shot from the gun.(44)
 He came in like an inebriated giant,
 He was like an elephant, and had a knobbed-head club in his

hand.(45)
 She shot only one arrow towards that gentleman,
 And Gaj Singh fell down from his horse.(46)
 Another Raja, Ran Singh, full of wrath came forward,
 And flew like a moth approaching the naked light (to burn).(47)
 But when the lion-hearted brandished the sword,
 Ran Singh fell flat like a cypress tree in the garden.(48)
 There was one Raja of Amber and the other of Jodhpur,
 The woman with body radiating like pearls came forward,(49)
 When they hit her shield with great force,
 The fire sparks flashed out gleaming like gems.(50)
 Then the ruler of Boondi, with great vigour and force, came
 forward,
 Like a lion proceeds to pounce upon the deer.(51)
 But she hit an arrow right throw his eyes,
 And he fell down like a branch from the tree.(52)
 The fourth Ruler, Jai Singh, jumped into the battlefield,
 As, internally with rage, he was behaving like the Caucasian
 Mountain,(53)
 And this fourth one faced the same end.
 After Jai Singh, no body took courage to come forward.(54)
 Then came a European and the one belonging to Pland
 (Poland),
 And they pounced forward like lions.(55)
 The third one, an Englishman, radiated like the sun,
 And the fourth one, a Negro, came out like a crocodile emerging
 from water.(56)
 She hit one with a spear, punched the other,
 Treaded upon the third and knocked the fourth with the
 shield.(57)
 All the four fell flat and could not get up,
 And their souls flew towards celestial heights.(58)
 Then none other dared to come forward,

Because none dared to face the one who was as courageous as
crocodile.(59)

When the night king (moon) took over along with his legion
(stars),

All the troops departed for their abodes.(60)

The night broke and, to rescue the light, came the sun,
Who occupied the seat like the master of the kingdom.(61)

The warriors from both camps penetrated the battlefield,
And the shields started to strike the shields.(62)

Both the parties entered roaring like clouds,
One was getting afflicted and the other seemed annihilating.(63)

Because of the arrows showered from all sides,
The voices of the distressed ones were emanating from all
sides,(64)

As the action was predominating through arrows, guns, swords,
axes,

Spears, lances, steel-arrows and shields.(65)

Instantly a giant came, who was as dark as a leech,
And who was howling like a lion and excited like an
elephant.(66)

He was throwing the arrows like rainstorm,
And his sword was radiating like the lightening in the
clouds.(67)

The echoes from the drum blared their sounds,
And the humanity was forced to face death.(68)

Whenever the arrows were shot,
They went through thousands of brave chests.(69)

But when a great number of arrows were discharged,
The giant fell down like the attic of a lofty mansion.(70)

Another giant flew in like kite to participate in the fight,
It was as big as a lion and as fast as an antelope.(71)

He was hit hard, injured with a missile, and was toppled over,
Like an uprooted tree.(72)

None else dared to indulge in the confrontation,
 As the Chandra Mukhi was bent to fight out any body.(73)
 The King of China dislodged the crown from his head,
 As the devil of the darkness took over.(74)
 The night fell taking with her, her own army (stars),
 And commenced her own game plan.(75)
 'Alas, alas,' the princes lamented,
 'How sad the moments of our lives have come?'(76)
 On the next day when the light commenced to unfold,
 And the light-expanding king (the sun) took its seat.(77)
 Then the armies of both the sides took positions,
 And started to shower the arrows and the gun shots.(78)
 The arrows with bad intentions flew far more,
 And it enhanced the wrath at the receiving end.(79)
 Most of the armies were annihilated.
 One person was spared and he was Subhat Singh.(80)
 He was asked, 'Oh, You, Rustam, the Valiant of the Universe,
 'Either you accept me or take up the bow to fight with me. '(81)
 He flew into the rage like a lion,
 He said, 'Listen, Oh damsel, I will not show my back in the
 fight. '(82)
 In great gusto he put on an armoured suit.
 And that lion hearted came forward like an alligator.(83)
 Walking like a majestic lion, he advanced,
 And began to emit arrows like a rain storm.(84)
 Swiftly moving his hands to the right and to the left,
 He used the Chinese bow, which thundered the skies.(85)
 Who-so-ever was struck with his spear,
 He was torn either into two or four pieces.(86)
 She wanted to grab him like a vulture seizes its prey,
 And a red reptile wrapped around a valiant man.(87)
 The intensity of the arrows was so great,
 That the soil got drenched with the blood.(88)

All day the arrows were showered,
 But none came out to be victorious.(89)
 The brave ones became weary with tiredness,
 And started to fell flat on the barren land.(90)
 The Emperor, the Great, of Rome (sun) covered its face,
 And other King (moon) coolly took over the reign.(91)
 In this war, none attained the comfort,
 And both sides were felling flat like the dead bodies.(92)
 But next day again both became vivacious,
 And like crocodiles pounced upon each other.(93)
 The bodies of both sides were torn apart,
 And their chests were laden with blood.(94)
 They came dancing like black crocodiles,
 And octopuses of the country of Bangash.(95)
 The lopsided, black, and spotted horses,
 Came in dancing like the peacocks.(96)
 Various types of armours,
 Were torn apart into pieces in the fight.(97)
 The intensity of the arrows was so fierce,
 That fire started to emanate from the shields.(98)
 The braves commenced dancing like the lions,
 And with the hoofs of the horses, the soil looked like the back
 of leopard.(99)
 The fire was let loose with the showers of the arrows so much,
 That the intellect abandoned the minds, and the senses took
 their leave.(100)
 Both sides were absorbed to such an extent,
 That their scabbards became swordless and the quivers were
 all emptied.(101)
 From morning till evening they continued fighting,
 As they did not have time to take meals, they fell flat.(102)
 And the tiredness had ousted them absolutely,
 Because they had been fighting like two lions, two vultures or

two leopards.(103)
 When the slave took away the golden crest (sun set).
 And the universe was enveloped in the darkness,(104)
 Then on the third day the sun triumphed and came out,
 And, like moon, everything became visible.(105)
 Once again, at the site of the war, they became alert,
 And commenced to throw arrows and shoot the guns.(106)
 The fight flared again,
 And twelve thousand elephants were destroyed.(107)
 Seven hundred thousand horses were killed,
 And all the stalwart young men were eliminated.(108)
 All the horses, the ones from Sindh, Arabia and Iraq,
 Which were very fast, were annihilated.(109)
 Many lion-hearted valiant persons were exterminated,
 Who, at the time of need, showed exceptional courage.(110)
 Two clouds (of fighters) came roaring,
 Their action flew blood to the highest skies.(111)
 Hue and cry was raised in the fields,
 And the earth was trampled over by the hoofs of the
 horses.(112)
 Flying like wind, the horses had the steel hoofs,
 Which made the earth look like the back of leopard.(113)
 In the mean time the lamp of the universe drank the wine from
 the pitcher (sunset),
 And endowed the crown on the head of the brother
 (moon).(114)
 When the sun appeared on the fourth day,
 And radiated its golden rays,(115)
 Then, girding up their lions,
 They took the bow of the Yaman and shielded their faces.(116)
 They assimilated their senses, and the rage for fight blew,
 And they became extremely wrathful.(117)
 On the fourth day, ten thousand elephants were killed,

And twelve thousand lightening horses were slain.(118)
 Three hundred thousands of foot-soldiers were liquidated,
 Who were like the lions and very adept.(119)
 Four thousands chariots were shattered,
 And many killers of the lions were decimated, too.(120)
 Four horses of Subhat Singh were slaughtered,
 The second arrow pierced through the head of his chariot-
 driver.(121)
 The third arrow hit above his eyebrows,
 And he felt like a snake had been forced out of a treasure.(122)
 When the fourth arrow was hit, he lost all his consciousness,
 His determination fled away and forgot his sense of
 righteousness.(123)
 As the fourth arrow had penetrated nearby his wind-pipe,
 And he had fallen on the ground.(124)
 It became apparent that the man was almost dead,
 As he had dropped down like an inebriated lion.(125)
 She stepped out of her chariot, and stepped down on the ground,
 She looked like very delicate but steadfast.(126)
 She had a cup of water in her hand,
 And glided to approach him (Subhat Singh).(127)
 (She) spoke, 'Oh, You the strange man of Royalty,,
 'Why are you lumbering in the blood ridden dust?(128)
 'I am the same, your life and love, and you at the prime of your
 youth,
 'Currently, I have come to have a glimpse of you.'(129)
 (He) said, 'Oh, you the kind hearted,
 'Why have you come to this place full of afflictions?'(130)
 (She,) 'If you were dead, I would have come to take your body.,
 'But, as you are still alive, I would like to thank the
 Almighty.'(131)
 He embraced her with soft-spoken oration,
 And said, 'Oh you the one with such exquisite body,(132)

‘What ever you desire, tell me, I will grant,
‘Because, Oh, the lion-hearted, I am a slave to you.’(133)
‘Oh, you the toiling-hard in your deeds,
‘Take me as your wife and endow me to become a kind
woman.’(134)

She stamped her feet on the chest of the earth,
And repeated the custom of her predecessors (married
him).(135)

He (Subhat Singh) was laid down on the chariot, and she brought
him home,

And the king of kings (her father) beat the drums (in
happiness).(136)

With the noise of the drums, when he (Subhat Singh) was
awaken,

He asked, ‘In whose house, I have been brought in?’(137)

She replied, ‘I have won you in the war,

And through the war I have taken you as my husband.’(138)

He repented on the unintended words he had spoken,

But what could be done then and he accepted (the
marriage).(139)

(The poet says),

‘O, Saki, Give me the cup full of green (liquid),

Which I need at the end of the long day.(140)

Give me so that my heart brims with freshness,

And fetches the pearls out of the depleted soil.(141)

Completed - Tale Four

Hikayat - Tale Five

Glory to God

You are my guide and you are my counsellor,
You lead us, holding our hands, in both the worlds.(1)
You are our support and provider.
You recognise our deficiency, and are our redeemer.(2)
I have heard the Tale of a Quazi,
And I have never seen as good a person as him.(3)
In his household, there was dame, who was at the prime of her
youth.
Her coquetry had made the lives of all the people
unendurable.(4)
On seeing her, lilacs hung their heads down,
And the flowers of tulip plants felt their hearts rending.(5)
On her sight the Moon became hesitant
And, in the passion of jealousy, it diminished half of its
brightness.(6)
Whenever she strolled out of her house on an errand,
The tresses of her hair sneaked around her shoulders like the
clusters of hyacinth.(7)
If ever she washed her face in the river water,
The thorny bones of the fish would turn into flowers.(8)
When she looked into the pitcher of water,
The water was turned into liquor known as the Wine of
Narcissus.(9)
She saw a young Raja,
Who was very handsome and famous in the world.(10)
(She) said, 'Oh! my Raja, let me be besides your throne (make
me your Queen).' 11)
(The Raja replied), 'First of all you go, slay the head of Quazi,
your husband,
'Thereafter, my house will be your abode.'(12)

Hearing this she concealed the secret in her heart,
 And did not disclose it to any other woman.(13)
 She found her husband in deep slumber,
 She took a sword in her hand and severed his head off.(14)
 She took the head and went to the place where Sambal Singh
 (the Raja) was seated.(15)
 ‘(Oh! Raja), the way you told me, I have done.
 ‘Here, I put the Quazi’s head in front of you.(16)
 ‘Even if you want my head, I can give it to you,
 ‘Because I love you from, both, my heart and soul.(17)
 ‘Oh! my lover, Whatever the word you gave me, you fulfil this
 very evening.
 ‘Through the winks of your eyes, you have captured my
 soul.’(18)
 When the Raja looked at the severed-head, he became fearful,
 And said, ‘Oh! You the devilish,(19)
 ‘If you have treated your husband so wickedly,
 ‘Then what would you not do to me?(20)
 ‘I am better off without your friendship, I renounce your
 fraternity.
 ‘Your deed has dreaded me.’(21)
 ‘You have treated your husband in such a bad manner,
 ‘You may administer your ill-designs on me too.(22)
 She threw the head there and then,
 And started to beat her chest and head with her hands.(23)
 ‘You have turned your back on me and God will turn his on
 you,
 ‘And that will be the day of God’s judgement upon you.’(24)
 Throwing the head there, she returned to her house.
 Lying besides the dead-body of the Quazi, she went to sleep.(25)
 (Later, she got up), put dust in her hair, and shouted.
 ‘Oh! My pious friends, get here,(26)
 ‘Some evil man has committed an evil act.

'With one stroke he has killed the Quazi.'(27)
 Following the traces of blood, people started to proceed,
 And they all took the same path.(28)
 She brought all the people to that place,
 Where she had thrown the Quazi's head.(29)
 The woman convinced the people,
 That the Raja had killed the Quazi.(30)
 They (the people) got hold of the Raja and tied him,
 And brought him there, where the (Emperor) Jehangir was
 seated on his throne.(31)
 The Emperor thought, 'If I hand over (the Raja) to the Quazi's
 wife,
 'She will deal with him the way she wanted.'(32)
 Then he ordered the executioner,
 'Slay the head of this man with one hard stroke.'(33)
 When that young man saw the sword,
 He started to shake like a huge cypress tree.(34)
 And whispered (to the woman), 'Whatever bad deed I performed,
 'I did it to capture your heart.'(35)
 Then, winking, he added, 'Oh you the Lady among all the
 ladies.
 'And the Queen among all the Queens,(36)
 'If I disobeyed you, I committed a sin.
 'I committed this act without thinking and without asking
 you,(37)
 'Now, let me go free. I will obey your command,
 'And I say this to swear upon the God.(38)
 'I have perpetrated, please forgive me,
 'I will remain your slave.'(39)
 She soliloquised, 'If I kill five hundred Rajas like him,
 'Even then Quazi will not come to life.'(40)
 'Now when Quazi is dead, why should I kill him too?

'Why should I take the curse of killing him upon myself?(41)
 'Wouldn't it be better if I let him go free,
 'And proceed on pilgrimage to Kabah at Mecca.'(42)
 Saying so, she let loose him,
 Then she went home and collected a few prominent people.(43)
 She gathered her goods, got ready and preyed,
 'Please God, help me to fulfil my ambition.(44)
 'I regret that I am going away from my fraternity,
 'If I remain alive, I may come back.'(45)
 She put all her money, jewellery and other precious articles in
 the bundles,
 'And commenced her journey towards the House of Allah at
 Kabah.'(46)
 When she had covered three stages of her voyage,
 She thought of the house of her friend (Raja).(47)
 At midnight, she returned to his house,
 Along with all sort of gifts and souvenirs.(48)
 The people of the world never realised, where had she gone.
 And no body cared what state of affairs she had been passing
 through?(49)
 (The poet says),
 'Oh! Saki, Give me the cup full of green (liquid),
 'Which I need at the time of my nourishment.(50)
 'Give it to me so that I can contemplate,
 'As it kindles my thought like an earthen-lamp.'(51)(5)
 Tale Five – Completed

Hikayat - Tale Six

Glory to God

God, Almighty is benevolent in forgiveness,

He is Enlightener, Provider and Guide.(1)

Neither He has an army nor luxurious living (no servants, no rugs and no materials).

God, the Compassionate, is visible and manifested.(2)

Now, please listen to the tale of the daughter of a minister.

She was very pretty and possessed an enlightened mind.(3)

There lived a wandering Prince who had adorned himself with Cap (of honour) from Rome.

His splendour matched the sun but his nature was as serene as the Moon.(4)

Once, early in the morning he went out hunting.

He took with him a hound, a falcon and a hawk.(5)

He reached a desolate place of hunting.

The Prince killed the lions, leopards and deer.(6)

There came another Raja from the South,

Who roared like a lion and his face gleamed like the moon.(7)

Both the rulers had approached an intricate terrain.

Are not the lucky ones only rescued through their swords?(8)

Doesn't an auspicious day facilitate one?

Who is endowed aid by the God of gods?(9)

Both the rulers (seeing each other) flew in the rage,

Like the two lions that sprawl over a hunted deer.(10)

Thundering like the black clouds both jumped forward.

Like the leaves flutter during the dust storm, the arrows started to fly.(11)

The arrows flew in such density that,

The sky was inundated with vultures.(12)

Noises coming through the tips of the spears were piercing,

And both were creating havoc in the world.(13)

They were raising hue and cries, as if, to seek final bliss of
Angel of Resurrection,

So that, on the doomsday, they attain sanctuary in the
heaven.(14)

At the end anarchy surrounded the Arabian Army,
And western Raja had the victorious day.(15)

The Arabian Prince was isolated,
When the sun set in the evening.(16)

As he had lost all his power, he tried to escape,
But could not, he surrendered and become a prisoner.(17)

The Prince was tied down and taken to the Raja,
The same way as Rahu, the demon planet, captured the
moon.(18)

Although the news of the Prince's arrest reached his household,
In spite of hard efforts Prince could not be rescued.(19)

The wise ones assembled in the Court,
And talked over the shame (of the Prince's apprehension).(20)

When the daughter of the Minister heard the news,
She girded up her lions and tucked the arrows in there.(21)

Adoring the dress of the country of Rome,
She mounted the horse.(22)

Galloping in the winds, she approached the Raja of the West,
With Kiani Clan's quiver full of arrows at her back.(23)

She faced the Raja with great courage,
But she, who used to roar like the thundering clouds and
carnivorous lions,(24)

Bowed in greeting and said, 'Oh! You the fortunate Raja,
'Worthy of Royal Throne and the Royal Canopy.(25)

'My grass-cutters had come to shear the grass,
'They were riding hundreds of horses and one of them looked
like the Prince.(26)

'You better send them back,

"Otherwise, there will be a call for your death.(27)
 "If my King heard this from me,
 "He would come to uproot you."(28)
 The Raja of iron will heard this,
 And started to tremble like the leaves of jasmine shrubs.(29)
 The Raja thought, 'If these grass-cutters had given such a tough
 fight,
 "Then their King must a very brave man.(30)
 'I did not perceive that their King was so brave,
 "That he would drag me, even, out of hell.'(31)
 The Raja called his Counsellors,
 And had a secret conversation with them,(32)
 'Oh! My Counsellors, you have seen the grass-cutters fighting
 so vigorously,
 'And the havoc they had brought to this God's country.(33)
 'God forbid, if that King raided, then this country would be
 ruined.
 'I should return the grass-cutters to this lucky one.'(34)
 The Raja immediately called the tied-up grass-cutter (the
 Prince),
 Invited him besides him and, then, handed him over (to the
 woman).(35)
 (She said to the Prince), 'You have easily attained the freedom,
 'Now you apprehend them (Raja and his Councillors). I love
 you more than my life'.(36)
 She held the folds of her turban with one hand,
 And put the other hand on the scabbard of her sword,(37)
 She gave four lashes to each one of them (the grass-cutters),
 And said, 'You, the ignorant, you don't know anything.(38)
 'You have come here where there is no grass to cut.
 'The God only is my witness,(39)
 'God is my Protector,

‘He is Forgiver and, I am sure, He will excuse my lie.’(40)
After gaining freedom for his sovereign,
She left that place for her own abode.(41)
(The poet says),
‘Oh! Saki, give me green wine to drink,
Because the Master of the Intellect prevails all over.(42)
‘Saki! Give me the cup full of greenish (liquid),
“Which soothes during the wars and the lonely nights.”(42)
Tale Six – Complete

Hikayat - Tale Seven

Glory to God

God is all-benevolent,
He is luminously manifest and dominates all the domains.(1)
His will prevails, and his blessedness is splendid,
And the splendid blessedness is epitome of sagacity.(2)
When Asphand Yaar departed from this world taking all his
belongings (deeds) with him,
He conferred the sovereignty to his son, Bahmin.(3)
That Bahmin had a daughter, who was like the wings of phoenix.
And she was elegantly graceful and quite affluent (4)
When Bahmin, as well, departed from this world facing his
destiny,
He bestowed the sovereignty to his daughter.(5)
She was the one, who was like the phoenix of Rome,
Spread over to progress like the spring season.(6)
When fourteen years had gone by and she became teen-ager,
Her charm gained the full swing.(7)
She reached the same stage,
As the rose flower which bloomed in the garden.(8)
Her beauty enchanted like the blue bird that scintillated in the
spring,
And like the moon that adorned itself in joyous weather.(9)
The childlike innocence was still depicting,
When the flavour of youth descended on her.(10)
When all her childhood flew away,
And the spell of adolescence over powered,(11)
Then she enthroned herself on the royal seat,
And pondered over the regal papers prevalent there.(12)
Once she came across an appraiser of diamonds (jeweller),
And, taking the advantage of darkness, she took him inside.(13)

She kept him in for two, three, four months,
 And through the semen of that tycoon, she became
 pregnant.(14)
 When nine month have gone by,
 The delightful lady felt movement of child birth.(15)
 She gave birth to a milk-sucking Prince,
 Who would become the ruler and exterminator of the opposing
 rulers.(16)
 She had not disclosed the secret of his birth,
 And had placed him in a box, away from the sight of others.(17)
 She applied musk and perfumed it in Otto.
 Then she coated it with saffron, and kindled incense around.(18)
 After placing a red stone in his hands,
 She pushed the box into the deep flowing water.(19)
 Immediately after the launching, she tore off her clothes,
 And sat down to prey God to protect him.(20)
 The washermen sitting on the bank of the river,
 Noticed the box drifting in the river.(21)
 They decided to fetch the box out,
 And break it open.(22)
 Using the power of their arms they pulled the box out,
 And on its fringes they found lot of precious things.(22)
 When they opened it using further force,
 They came across more precious articles.(23)
 They broke its seal,
 And inside, they found him dazzling like the moon.(24)
 The washer men had no children,
 They thought, 'God has endowed us with a son.'(25)
 As they had rescued him from the deep water,
 They thanked God for endowing them such a cherished gift.(26)
 They brought him up like their son,
 And went to Mecca on pilgrimage as well.(27)

When two or three years and a few months had gone past,
The daughter of the washer man, brought him to the king's
palace.(28)

The great phoenix went into deep thought on seeing him,
But, then, realised that he was the son of a washer man.(29)

He asked, "Oh, you the kind lady,
"How did you get a son so handsome in stature, and so sober in
habits."(30)

She thought, 'It is me only who knows the secret.

'No body else knows what is the truth.'(31)

The person wanted to take away her son, and

Quickly proceeded to the house of the washerwoman.(32)

The washerwoman said, "I will tell you, how did I find him,
'I will narrate to you, how did I discover him.'(34)

'In such a year and at such day, in the evening,

'I performed all this task.(35)

'I got hold of the box in deep water,

'When I opened it, I found him there, and that is the truth.(36)

'On seeing him, I felt the milk dripping out of my breasts,

'And I took both his hands on them.(38)

'Recognising the place, his both the lips opened (to suck milk).

'I never revealed this secret to anybody.'(39)

The same wife went to (the king) next day and said,

'In my dream I had a vision of a pious man,(40)

'(Who said), "I have endowed you the son,

"I have done so to edify the glory of Kian Clan.""(41)

The king kept the boy at home and

Gave him the treasure, gold, diamond and the throne,(42)

And said, 'As I have secured him through the river,

'I name him, Darab (the river).(43)

'I bestow upon him the temporal kingdom,

'And I crown him with regal honour and imperial fly-whisk.(44)

'I admire his status,

‘Because his posture is majestic.’(45)
(The washerwoman) learned, as well, that he had become a
king,
And that he was given the name, Darab.(46)
The gallant one promoted the righteous rule,
Because he was the seeker of truth, and he believed in
virtuosity.(47)
(The poet says,)
‘Oh! Saki, give me green wine to drink,
‘Because the Master is intelligent enough, and is known all
over.(48)
‘Saki! Give me the cup full of greenish (liquid),
‘Which soothes during the wars and the lonely nights.’(49)
Tale Seven – Complete

Hikayat - Tale Eight

Glory to God

God endows tranquillity,

He grants the will to believe, provides living and contentment.(1)

He is Sovereign of both the worlds,

He keeps us all away from afflictions.(2)

Now listen to the Tale of King Azam,

Who was magnanimous and compassionate.(3)

With perfect posture, his countenance radiated.

Whole day he used to spend listening to the musical renderings
of Ragas, and quaffing cups of wine.(4)

He was renown for his wisdom,

And was famous for magnanimity of his bravery.(5)

He had a moon-like pretty wife,

The people admired the exquisiteness of his preference.(6)

She was very beautiful and possessed sober temperament with
captivating features.

Also she enjoyed sweet voice, dressed herself profusely, and
was chaste in her thought.(7)

She had two sons, called Sun and Moon.

Intellectually content, they always aspired for the truth.(9)

Being very fast in their hand movements, they were clever in
fights.

They were like the roaring lions and vicious like crocodiles.(10)

Those lion-hearted could subdue the elephants,

And during the wars they became embodiment of steel.(11)

Not only they had attractive features, their bodies gleamed like
silver.

Both the figures called for highest acclaims.(12)

Their mother fell in love with a stranger,

Because that man was like a flower, and their mother was in

search of such a flower.(13)
 They had just come into their sleeping chamber,
 When they caught sight of both the undaunted ones.(14)
 They (their mother and her lover) called in both the younger
 and older one,
 And entertained them with wine and music through the Raga
 Singers.(15)
 When she realised that they were absolutely intoxicated,
 She stood up and cut their heads with the sword.(16)
 Then she started to beat her head with both her hands,
 And began to tremble and shout very loudly,(17)
 She shouted, 'Oh, you the pious Muslims,
 'How they have cut each other like the scissors cut the
 clothes?(18)
 'Both of them drenched themselves in wine,
 'And took the swords in their hands,(19)
 'One hit the other and, right in front of my eyes, they murdered
 each other.(20)
 'Hai, why didn't earth give way to obscure myself in there,
 'Even the door of the hell has been closed for me.(21)
 'Down with my eyes,
 'The eyes which were watching when they killed each other.(22)
 'You (my boys) abandoned this world,
 'I will, now, become an ascetic and go to the Country of
 China.'(23)
 Pronouncing thus, she tore off her clothes,
 And proceeded towards the bewilderment.(24)
 She went to a location where there was restful place.
 There, on the back of a bullock, she saw Shiva, along with
 women as pretty as the moon.(25)
 He asked her, 'Oh, you the kind woman,
 'Slim and tall like a cypress tree, who are you?(26)
 'Are you either a Soul or a Fairy?

‘Are you either the moon in the sky or sun over the earth?’(27)
(She replied), ‘Neither I am Fairy, nor an Enlightener of the world.

‘I am the daughter of the King of Zablistan.’(28)

Then, on learning (that he was god Shiva), she supplicated,
Opened her mouth, and narrated (her story) very gently.(29)

(Shiva said), ‘I am much afflicted on seeing you.

‘Whatever you desire I will grant you.’(30)

(She said), ‘I should get out of the old age and become young again,

‘So that I can go to the country of my lover.’(31)

(Shiva said), ‘If you think this appropriate according to your intelligence (then I will grant you the boon),

‘Although it may have come in your mind very menially.’(32)

After receiving the boon, she came to the well,

Where her lover used to come for hunting.(33)

Next day she came across the hunter,

Who had sharp features like the sparrow-hawk in the spring.(34)

On seeing him, she started to run forward like a wild cow.

And he galloped his horse at the speed of an arrow.(35)

They went quite far,

Where there was no water and no food, and they were lost in themselves.(36)

She proceeded and bodily joined that young-man,

As there was none other like him, neither soul nor body.(37)

Immediately on her sight, he had fallen in love with her,

And lost his senses and consciousness (by meeting her).(38)

(He said,) ‘I swear by God that I must do (make love) with you,

‘Because I cherish you more than my own life.’(39)

The woman, just to show off, refused a few times,

But, at the end she acquiesced.(40)

(The Poet says,) Look at the infidelity of the world,
Siavash (sons of the ruler) were annihilated without any
vestiges.(41)

Where have gone the Kings, Khusro and Jamshed?

Where are Adam and Muhammad?(42)

Where have vanished the (legendary) kings, Faraid, Bahmin and
Asfand?

Neither Darab, nor Dara are esteemed.(43)

What happened to Alexander and Sher Shah?

None of them has survived.(44)

How Temur Shah and Babar have dissipated?

Where did Hamayun and Akbar had gone?(45)

(The poet says),

‘Oh! Saki. Give me the reddish wine of Europe.

‘Which I would relish when I brandish the sword during the
war.(46)

‘Give it to me so that I could contemplate,

‘And with the sword annihilate (the evil forces).’(47)(8)

Tale Eight – Completed

Hikayat - Tale Nine

Glory to God

He is absolute, divine, eminent, and compassionate.
The destiny-prevailer, the sustainer, the eliminator of bondage
and considerate.(1)

To the devotees, He has endowed the earth, the sky.

The temporal world and the heavens.(2)

Now listen to the tale of a foreign emperor,

Who was sitting on the bedstead besides his wife.(3)

She looked out and saw the son of a jeweller,

Who appeared to be very handsome and at the prime of his
youth.(4)

When the sun had set she summoned,

The handsome boy, who was tall like a cypress tree.(5)

They both (met,) embraced each other and blended into one,

All their senses, uniqueness and attributes.(7)

Any body who would see him, could not judge the reality,

As his male face had been disguised as female.(8)

Every body conceded that he was a lady,

And she was as pretty as the heavenly fairies.(9)

One day the king saw her (him),

And complimented that her (his) features were enchanting like
the moon in the sky.(10)

She (he) was, then, counselled, 'You the lucky one,

'You are worthy of a king and fit to sit on the throne.'(11)

'Whose woman are you and whose daughter are you?

'Which country you belong to and whose sister are you?(12)

'You have penetrated the inner vision,

'And has the king fallen for you at the first sight.'(13)

Through his maid, the king called her (him),

And asked her to bring her (him) to the inner chambers of his
house.(14)

(The king had said,) 'Oh, my maid, I have come across an elegant
 like a cypress tree,
 'Which looks like the moon fallen from the skies of Yaman.(15)
 'My heart is writhing for her,
 'It is like fish flutters when it is thrown in a dirty puddle.(16)
 'Oh, you my maid-messenger, who are like a blooming flower,
 'Go to the blossoming bud and bring her to me.(17)
 'If you bring her to me for me,
 'I will open up all the annuls of my treasures for you.'(18)
 Harking to this the maidservant instantly departed,
 And narrated from head to tail of the whole conversation.(19)
 When she (he) listened to the whole talk from the maid,
 Feeling topsy-turvy, he was overpowered with distress.(20)
 (And thought,) 'If I reveal my secret to the world,
 'All my planning will be dismantled.(21)
 'Looking at my female attire, the king has fallen for me,
 'Oh, my lady, please counsel me what to do?'(22)
 'If you say so, I will run away from this place.
 'Immediately, today, I take on my heels.'(23)
 (The Queen said,) 'Don't be afraid, I will tell you the remedy.
 'Even remaining under his observation, I will keep you for four
 months.'(24)
 Then, they both went to the sleeping-place and went into a
 slumber,
 And the news roamed around to the lion hearted king.(25)
 The maid, then, conveyed the king what was happening,
 And the king flew into rage from head to feet.(26)
 Instantly he came to the palace of the queen,
 And seeing them in the same bed, became inflammable like the
 sun.(27)
 The king assumed that she had discerned his intentions,
 And had become very cautious.(28)
 That is why they went into sleep at the same place and in the

same bed.

‘God forbid, she made my attempt impossible.(29)

‘If I had found her alone in the bedroom,

‘I would have at once clung to her as the moon merged into the sun.’(30)

The king returned that night lamenting,

And the second day again he saw them sleeping in the same style.(31)

‘Had I found her sleeping alone,

‘I would have pounced upon her like a lion.’(32)

He went away on the second day and again appeared on the third day.

As usual, seeing them together he departed.(33)

On the fourth day they were joined together again.

He hung his head in astonishment and thought,(34)

‘Alas, if I had found her alone,

‘I would have easily fixed arrow into her bow.’(35)

‘Neither I got hold of the enemy, nor could I pierce an arrow,

‘Neither I killed the enemy nor I captivated him.’(36)

On the sixth day when he came he saw her sleeping with the queen in the similar manner.

He was extremely up set and said to himself,(37)

‘If I don’t see my enemy, I won’t make him to shed his blood.

‘Alas, I cannot keep my arrow contained in my bow.(38)

‘And alas, I could not embrace the foe,

‘And neither could we copulate each other.’(39)

Blind in love he did not try to acquiesce the reality.

Neither, in excitement, he cared to learn the truth.(40)

Look, unaware what this king was doing,

And was scheming to revel in such vices.(41)

Look, an ignorant scratches his head,

And without wetting it, he shaves it.(42)

(The poet says,)

‘Oh the Saki, give me my green cup,
‘So that without any infringement, I get the understanding.(43)
‘And give me the cup full of green (liquid),
‘Which helps to destroy the enemies.(44)(9)
Tale Nine – Completed

Hikayat - Tale Ten

Glory to God

You are the benevolent, pardoner of sins, and destroyer,
Whatever is there in the universe, is all your creation.(1)
Neither you favour sons, nor brothers,
Neither son-in-laws, nor enemies, nor friends,(2)
Listen to the tale of the King of Mayindra,
Who was knowledgeable and was renown all over the world.(3)
He had a very intelligent person as his minister.
And that person was very shrewd and impressive.(4)
He was blessed with a son, whose thinking was logical too,
Not only handsome, he possessed brilliant qualities.(5)
He was known as a person with courageous heart,
As through his manliness, he had blown up the enemies.(6)
One of the ministers of the king was very shrewd,
Who inspired the subject but perpetrated the enemies.(7)
That minister had a daughter, who was as illuminated as light,
And her name was Roshan Dimaagh, the enlightened
intellect.(8)
He (the King) admitted in school two of his children,
Who had been sauntering too long.(9)
They were admitted with a wise Maulana (religious priest) of
Rome,
Who had been endowed wealth and the land.(10)
Other children were present there too,
Who used to read their lessons from the books.(11)
Everyone used to bring one's books tucked under the arms,
And often there were discussions on Tohra and Anjeel.(12)
For the teaching of seven languages, two schools were
established.
In one, only the males studied, whereas in the other the
females.(13)

The boys were taught by a Maulana, the priest,
 And a knowledgeable lady instructed the girls.(14)
 A wall was built in between the two sections,
 And the boys were kept on the one side and girls on the
 other.(15)
 Both the sides were endeavouring hard,
 To learn and excel each other,(16)
 Everyone read all the books,
 Which were written both in Persian and Arabic.(17)
 They discussed about education among themselves,
 Irrespective of the fact whether they were intelligent or
 irrational.(18)
 They raised the flags to acquire education for the
 swordsmanship,
 As soon as they reached the ages of maturity.(19)
 As the spring season approached,
 In both the factions, the China syndrome sprung up.(20)
 Like the King of kings of China, their desires rose,
 Particularly, the ladies achieved the beauteous treats.(21)
 All of them blossomed like garden,
 And all the friends indulged in merriment.(22)
 Inside that wall, a mouse used to live,
 Which had caused holes to appear in the wall.(23)
 Through them two (people) used to observe each other,
 One was the light of the universe and the other sun of the
 Yamanee Skies.(24)
 Thus those two were trapped in the love affair,
 And they neglected their education and the worldly
 awareness.(25)
 Their entanglement in the love was so intense,
 That both of them lost the senses of managing the stirrups of
 their horses.(26)
 They both asked each other, 'Oh the cherished one, you are

like the sun,
 'And you, the Enlightener of the universe, and taking after the
 moon, how are you?'(27)
 When both of them were passing through such a state,
 Both, the male and female teachers, asked,(28)
 'O, you the lamp of the skies and the Enlightener of the
 universe,
 'Why do you seem to be languishing?(29)
 'Tell us, our loved ones, what has distressed you?
 Facially you look so weak?(30)
 'Tell us about your afflictions so that we can suggest you
 remedies.
 'We may be able to prescribe some medicine.'(31)
 Both listened but did not try to respond,
 And hung their heads under the stress of love.(32)
 When two, three or four days had lapsed,
 Both the bodies became conspicuous in love.(33)
 The innocent childhood emotions were decimated,
 And the new sun came out with fresh inception.(34)
 She (the girl) was the daughter of a very genius,
 And she was extremely pretty and intelligent.(35)
 He (the boy) had recognised her from her apparent condition,
 He took her in seclusion and cordially said,(36)
 'O you, the one as tall as cypress tree, moon-faced and silvery
 body,
 'You the light of the skies and sun of Yaman,(37)
 'I cannot live without you, even for a moment.
 'May be we seem to be two bodies but we are one.(38)
 'You tell me, how are you savouring?
 'My mind and body are always yearning for you.(39)
 'To hide the fact from friends is erroneous.
 'To reveal the truth will be congenial for you and me.(40)
 'If you reveal the truth to me, I will never betray,

'And I swear this on my life.(41)
 'To hide the fact from the friends is a sin,
 'Like the minister keeping secret from the king.(42)
 'It is always beneficial to reveal and tell the fact.
 'Speaking the truth is the norm of a truthful mind.'(43)
 He asked repeatedly but there was no reply,
 Although she had expressed to seek truth.(44)
 Then he arranged a social gathering with so much music, and a
 drinking spree,
 In which every one present in the assembly got drunk.(45)
 They all were getting so much intoxicated,
 That what ever there was in their hearts, they were blabbing
 out.(46)
 Their tongues were constantly reiterating,
 And except their lovers' names, they were uttering nothing.(47)
 Then the daughter of Maulana, arranged another social,
 Which was just for the colourful young and handsome.(48)
 All of them became tipsy and inebriated,
 And passed over the limits if intellectuals.(49)
 Any one who wanted to talk to them about education,
 They, being drunk, kept on repeating their lovers' names.(50)
 As the intellect and the presence of mind flew away,
 They kept on reciting each other's names only.(51)
 Every one who had some old friend,
 Would keep on repeating friends name again and again.(52)
 As with such an action one was acknowledged as the lover,
 Who could speak cordially and looked handsome and happy.(53)
 Those, who were imbued in love and smelled liquor,
 Could not remain hidden and, in due course, were revealed.(54)
 The news spread in the city like a wild fire,
 That the son of the king and the daughter of the minister are
 openly in love.(55)

When the King heard this news, he asked for two boats.
 He put them both in separate ferries.(56)
 He let loose both of them in the deep river,
 But through the waves both the vessels joined together.(57)
 By the grace of God, both were reunited,
 And both, like the sun and the moon, were amalgamated.(58)
 Look at the creation of Allah, the God Almighty,
 Through His order He merges the two bodies into one.(59)
 United into one from two boats were two bodies,
 Of which one was light of Arabia and the other the moon of
 Yaman.(60)
 The boats had floated and entered into the deep waters.
 And in the water they came floating like the spring leaves.(61)
 There, sat a huge snake,
 Which pounced forward to eat them.(62)
 From the other end appeared a ghost,
 Who raised her hands, which looked like headless pillars.(63)
 The boat slipped through under the protection of the hands,
 And they both escaped the hidden intention of the snake,(64)
 Which (the snake) had intended to catch them to suck (them).
 But the All Benevolent saved their blood.(65)
 A war between snake and ghost was imminent,
 But, by God's grace, it did not occur.(66)
 High waves sprung from the great river,
 And this secret, except God, no body could acquiesce.(67)
 The rowing boat was struck with the high waves,
 And the incumbents prayed for escape.(68)
 At the end with the will of God, the Almighty,
 The boat reached the safety of the bank.(69)
 Both of them came out of the boat,
 And sat down on the banks of the river.(71)
 Suddenly an alligator jumped out,
 To eat them both as if it was God's will.(72)

Suddenly a lion appeared and it jumped ahead,
 It lunged over the water of the stream.(73)
 They turned their heads, lion's attack was deflected,
 And its futile bravery put (lion) in other's (alligator's) mouth.(74)
 The alligator caught half of lion with its paw,
 And dragged him into the deep water.(75)
 Look at the creations of the Creator of the Universe,
 (He) endowed them life and annihilated the lion.(76)
 Both embarked to act according the will of God,
 One was King's son and the other Minister's daughter.(77)
 They both occupied a derelict place to relax,
 So that they could not be noticed by any body,(78)
 They both had reached a congenial and amicable country,
 And one was the son of the king and other the daughter of the
 minister.(79)
 Then they reached the place where a king was seated,
 The king was as dark as night, and that black-ruler had a golden
 cap on.(80)
 He saw them and called them nearer him,
 And said, 'Oh my lion hearted ones and the ones of independent
 will,(81)
 'What country you belong to and what is your name?
 'And who are you trying to find in this part of the world?'(82)
 'If you don't tell me the truth,
 'Then, God witness, your death is certain.'(83)
 'I am the son of the ruler of the country of Mayindra,
 'And she is the daughter of the Minister.'(84)
 He narrated all what had happened previously,
 And explained all the afflictions they had passed through.(85)
 He (King) was overwhelmed with their affection,
 And said, 'Consider my house as your own.'(86)
 'I hand over to you my ministerial affairs,

‘Along with that I will put several countries under your jurisdiction.’(87)

With this pronouncement he was appointed the Minister,
And given the title of Roshan Zameer, the enlightened
consciousness.(88)

(After taking over,) Whenever he encountered an enemy,
With God’s benevolence, he raided the adversary.(89)

He would not hesitate to spill his own blood,
And would do the same at any other rebellious place.(90)

Whenever he would shoot an arrow from his quiver,
He would annihilate the enemy there and then.(91)
When a period of one year and four months had lapsed,
He became as famous in the country as the moon in the sky,(92)
After stringing them through arrows he had nettled the enemies,
And reminisced on the old days.(93)

One day the daughter of the minister said to him,
‘Oh, you the king of kings and the enlightened one,(94)
‘Instantly you have forgotten your own country,
‘And being adorned with success, you have forgotten your own-
self.(95)

‘Remember your own country,
‘Where lies your paternal city. You must go and rehabilitate
it.’(96)

He had always been keeping vigil on this army,
And had been distributing the wealth (among them).(97)
One of the contingent, he decorated like the spring season.
He provided (them) thousands of daggers, and laced them with
armours,(98)

Along with coat-of-mails, he gave them Hindustani swords,
which were very heavy and expensive.(99)

Also (he gave them) the Guns from the country of Mashad,
Including chain-mails of Rome and scimitars of

Hindustan.(100)
 They were provided with Arabian horses, (which were) outfitted
 with steel hooves.
 Along with all the stimulated elephants, which were as black as
 the night.(101)
 All the fighters were very brave,
 They, the lion hearted ones, could decimate lines after lines (of
 the enemies).(102)
 Although he was capable of killing an elephant,
 In the court he prevailed with very sweet tongue and wit.(103)
 His spear was captivating,
 And the swords were tempered with the poison.(104)
 A pyramid of the army was established, which was,
 Constituted of very handsome young-men,(105)
 The daughter of the Minister put the turban on,
 And took a quiver full of arrows.(106)
 Leading the frontal detachments,
 She led the army like the flowing river.(107)
 Like a black cloud, when one contingent was despatched,
 The earth shook and the moon trembled.(108)
 When the border was butted by the army,
 Which was equipped with arrows, swords and many other
 arms,(109)
 And also provided were the weapons,
 Known as daggers, maces and slingshots,(110)
 Then was plundered the country of Akleem,
 And one ruler took away the flying-horses and other outfits.(111)
 The worn-torn country was left like,
 The trees, which are made barren during the fall.(112)
 The defeat of the enemy opened all the annals to march forward,
 And the opponents were left behind humiliated.(113)

Her fairy-like features depicted the lion's courage,
 And she drew her dagger out of scabbard with great gusto.(114)
 Who so ever she raided, she annihilated,
 And captured the place and claimed it as her own.(115)
 When the ruler of Mayindra heard,
 He marched towards that place.(116)
 He aligned his forces like the crops of spring,
 In opposition to the ones who were standing there fully
 armed.(117)
 Like a wave from deep sea marched them,
 Who were shielded by the steel armour from head to feet.(118)
 The uproars from guns, pistols and cannons overpowered,
 And earth became reddish like crimson flowers.(119)
 She, herself, came into the fighting fields,
 With a Chinese bow in one hand and the arrows in the other.(120)
 Whenever she hurtled them through her hands,
 The arrows pierced through the ribs of men and the
 elephants.(121)
 The way the waves of the river struck the stones,
 The swords of the warriors were striking sparkingly.(122)
 The brilliance of the shining (swords) was prevailing all over,
 And in the shine, the blood and the soil were
 indistinguishable.(123)
 The swords of Hindustan glittered,
 And roared like thronging clouds over the river in flood.(124)
 Chinese bows radiated,
 And the Hindustani swords glittered.(125)
 The noises, which were overwhelming for many miles,
 Made the rivers desperate and severed the mountains.(126)
 But when the swords of Yaman kindled,
 Both the sky and the earth kindled too.(127)

When a bamboo spear appeared coming fast,
 And the delicate lady flew in rage.(128)
 The people raised a hue and cry,
 And the earth shook with the roar of guns.(129)
 The bows and the slingshots came into action fiercely,
 And the Hindustani swords, shining like the mercury,
 commenced to penetrate.(130)
 The blood sucking daggers appeared,
 And the lances, as sharp as snakes' tongues, came into
 action.(131)
 The shinning arms were gleaming,
 And earth was getting darker like the sulphur.(132)
 Guns and the bows roared, and roared again,
 And the soldiers as huge as the crocodiles started to cry.(133)
 The spontaneous sprinkle of showers from bows,
 Seemed as if the dooms day had come.(134)
 Neither the foot soldiers had a place on earth,
 Nor the birds could find their ways through the air.(135)
 The swords showed their feats in such intensity,
 That the dead bodies formed the mountains.(136)
 The heaps of heads and feet were all over,
 And the whole field looked like golf course with heads rolling
 as balls.(137)
 The intensity of the arrows was so great;
 That the armours and the hardtops were shattered.(138)
 The swords were becoming as hot as the sun,
 And the trees were getting thirsty and river-water was
 drying.(139)
 The showers of the arrows were so great,
 That only the necks of the elephants were visible.(140)
 Instantly a Minister entered the field,
 And he drew the sword of Mayindra.(141)
 From the other side the daughter came.

She was holding a naked sword of Hindustan.(142)
 The lightening swords became even swifter,
 And they tore off the enemy-hearts into pieces.(143)
 She hit the enemy head with such vitality,
 That he was raised to ground like a crumbling mountain.(144)
 The second one was cut with sword into two,
 And he fell flat like a wrecked mansion.(145)
 Another intrepid person flew in like a hawk,
 But he was, too, exterminated.(146)
 As soon this task was finished,
 And the relief was felt, third discordant surfaced,(147)
 Another devil-like, drenched in blood, appeared,
 As if it had come straight from the hell.(148)
 But he was cut into two as well and slaughtered,
 Like a lion slays an old antelope.(149)
 The fourth valiant person entered the fight,
 Like a lion pounces upon a stag.(150)
 It was hit with such a force,
 That it fell flat like a rider from the horse.(151)
 When the fifth devil came,
 She begged for the God's blessings,(152)
 And hit him with such great intensity,
 That his head was trodden under the hooves of the horse.(153)
 Revelling like a stupefied demon, the sixth devil came,
 As fast as an arrow shot out of the bow,(154)
 But it was hit so rapidly that he was cut into two,
 And that caused the others to dread.(155)
 This way about seventy such braves were annihilated,
 And hung over the tips of the swords,(156)
 None other could dare to think of fight,
 Even the prominent warriors did not dare to come out.(157)
 When the king, Mayindra, himself came into the fight,
 All the fighters rolled into wrath.(158)

And when the combatants jumped around,
 Both the earth and the heavens swayed.(159)
 The lightening captured the universe,
 Like lustre of the swords of Yaman.(160)
 The bows and slingshots were brought in action,
 And the ones beaten with maces raised hue and cries.(161)
 Arrows and the gunshots prevailed,
 And the earth turned into red-flowery colour all around.(162)
 When the blood-sucking daggers struck out,
 The shrieks flowed from the war-zones.(163)
 When two of the steadfast warriors on the horsebacks entered
 the fighting,
 There was lighting all around.(164)
 The way a Sraphil Angel appears and it becomes boisterous all
 over,
 (Same way) the enemy was confused and disrupted.(165)
 When it was raucous all around,
 The soldiers' arms flickered in anger.(166)
 The shinning ground turned and looked as if painted in red,
 The floor of a school with children reading sitting on top.(167)
 Such a great number were killed,
 That they could not be enumerated.(168)
 The king of Mayindra ran away,
 As most of his army was decimated.(169)
 The Minister's daughter pursued him,
 Caught him, tied him and made him prisoner.(170)
 She brought the King (Mayindra) to the ruler,
 And said, 'Oh, you the king of kings,(171)
 'He is the King of Mayindra,
 'Whom I have brought to you tied up.(172)
 'If you order, I would kill him,
 'Or I would imprison him under lock and key.'(173)
 He was despatched to the big prison,

And his canopy of the authority of ruling was snatched
away.(174)

With the benevolence of the Provider, she attained the
monarchy,

After tearing off so many other sovereigns.(175)

Whosoever performs the deeds with such zeal,

He is bestowed with His beneficence.(176)

The princess became the consort of the ruler,

As she attained the kingdom with godly compassion.(177)

(The Poet says),

‘Oh, Saki, give me the cup full of green liquid,

‘So that I may keep the secret enshroud.(178)

‘Oh Saki! Give me the greenish wine of Europe,

‘Which I may need on the day of war.(179)(10)

Tale Ten – Completed

Hikayat - Tale Eleven

Glory to God

You are the guide of us who are trodden,
And you are the rejuvenator of the hapless ones.(1)
You grant kingdom even to non-aspirants,
The Heaven and the Earth, all function under Your command.(2)
Here now is the tale of the king of Kalandhar,
Who had built a monumental gateway.(3)
He had a son who excelled in handsomeness,
And whose intellect made him worthy of managing his countries'
affairs.(4)

At the same place, there was a daughter of a tycoon,
She was as delicate as the leaves of a jasmine.(5)
That daughter fell in love with the son of the king,
As much as the moon falls for the sun.(6)
She asked, 'Oh, the prince, make me your spouse,
'And do not care about any body else.'(7)
(The Prince said,) 'I have heard about the king of Hindustan,
'The name of that strong man is Sher Shah.(8)
'The standard of morality in that God fearing country is such,
'That no one can plunder even an iota of other's rights.(9)
'To attain the kingdom, he had driven out the enemy,
'(And the enemy) had dashed away like a cock in front of a
falcon.(10)
'From the enemy, he had snatched two horses,
'Which were brought from the country of Iraq.(11)
'Also, the enemy had presented him a lot of gold, and elephants,
'Which were brought from across the (river) Nile.(12)
'The name of one horse is Rahu and the other is Surahu.
'Both are grand and their hooves are like the feet of the
stags.(13)

'If you can fetch me both those horses,
'Then, after that, I will marry you.'(14)
Harking to this, she set out on her journey,
And came to a city in the country of Sher Shah.(15)
She took her position on the bank of (River) Jamuna.
She brought with her wine (to drink) and (meat) kebab to
eat.(16)

When it was pitch dark and the night was through two watches,
She floated a number of bundles of fodder.(17)

When the guards observed those bundles,
They flew into rage.(18)

They fired guns on them a few times,
But they were getting engulfed with the drowsiness.(19)

She repeated the process for three or four times,
And at the end they were overpowered by the sleep.

When she realised that the guards were slumbering,
And they seemed like the injured soldiers,(21)

She walked and reached the place,
Where there originated the base of the mansion.(22)

As the time-keeper hit the gong,
She put the pegs in the wall.(23)

Climbing up the pegs, she reached the top of the building.
With the blessings of God, she noticed both the horses.(24)

She hit one guard and cut him into two,
Then at the door she destroyed two more.(25)

She met another one and cut his head off.
She struck third one and made him to drench in blood.(26)

The fourth one was slashed and fifth decimated,
The sixth became the victim of the handle of the dagger.(27)

After killing the sixth one, she leaped forward,
And wanted to slaughter the seventh one who was standing on
the platform.(28)

She injured the seventh one badly,

And then, with the blessing of God, stretched her hand towards
the horse.(29)

She mounted the horse and hit him so hard,
That it jumped over the wall and into the river Jamuna.(30)

For long time, the horse paddled around in water,
In the mean time the King of the Land came to know of the
happening.(31)

Sher Shah, the king, bit his hand (to ascertain that it was not a
dream),

And he was extremely put in predicament of the action.(32)

‘How has one taken my superb horse?

‘On God’s honour, I will pardon him, he pronounced,(33)

‘If I see that person,

‘I will forgive him and endow him a treasure.(34)

‘Strange enough, if I ever come across him,

‘I will never fly into rage.(35)

‘If he comes voluntarily,

‘I will further give him one hundred bags full of coins.’(36)

Through out the city, it was proclaimed,

‘I will forgive that robber but he must come to see me at least
once.’(37)

Then the daughter of the tycoon, wearing golden turban,

And holding a shining shield, presented herself,(38)

And said, ‘Oh, Sher Shah, the killer of lions,

‘It is me who had taken your horse in a strange way.’(39)

Listening to her the intelligent king was astounded.

And once again rapidly asked,(40)

‘Oh you the fast one, tell me how did you do it?

‘To show me, you come and replay.’(41)

She sat down on the bank of river,

And the same way she drank wine and ate kebob.(42)

Then she floated the bundles of the grass,

And this way deceived the king’s guards.(43)

To show her cleverness of going across the river,
 She swam over the rough water.(44)
 She killed the first guard in a similar manner,
 And vanished like the dust.(45)
 When the sun was just set,
 She came to the same place and untied the second horse.(46)
 After bridling, she mounted the horse,
 And then she hit the satanic animal.(47)
 The horse flew so high,
 That it glided over the head of the king and jumped into the
 river.(48)
 Swimming over the great river,
 With God's blessings, the horse went across.(49)
 She dismounted, saluted the King,
 And communicated aloud in Arabic.(50)
 'Oh, Sher Shah, why did you let your intelligent dispel.
 'I had taken Rahu myself but now you, yourself, gave me
 Surahus.'(51)
 Declaring thus she galloped the horse,
 And she thanked the Great Benevolent Almighty.(52)
 She was pursued by numerous horse-riders,
 But none could reach to catch her.(53)
 All his warriors threw their turbans in front of the King,
 (And said,) 'Oh, the King of the universe and the provider,(54)
 'No one could dare to take away those horses,
 'But you gave her one yourself.(55)
 'Why, sire, did you take an oblivious decision.
 'Rahu, she had stolen but you gave her Surahu yourself.'(56)
 Both the horses she took away,
 And, with godly compassion, she handed over them to her
 friend.(57)
 He married her and brought her home,
 And, with celestial grace, full-filled his promise.(58)

(The Poet says),
‘Give me the cup full of liquidated poppy-husk,
‘Which may help me at the time of struggle.(59)
‘Also it is reliable to beat the enemy.
‘Even one sip of this makes one feel like an elephant.’(60)(11)
Tale Eleven – Completed

Hikayat - Tale Twelve

Glory to God

He is blissful and endows abundance of amenities.

He is nurturer and emancipators.(1)

He is compassionate and provider of shelter.

He is magnanimous and knows all in the earth and heavens.(2)

I have heard a Tale at the lofty Khaiber Mountains.

There lived a Pathan whose name was Raheem.(3)

He had a wife who was as delightful as moon.

Her looks alone were homicidal for many a Princes.(4)

Like the clouds of rainy-season, her eyelashes had electrifying effect,

Which struck them (the princes) like arrows.(5)

The shine from her face made them to forget even the moon.

To all the Princes, she was epitome of the garden in the spring.(6)

Her eyelids were twined like a bow,

And they shot out calamitous arrows.(7)

Her looks accorded the ecstasy of wine,

And, as well as, desolated the blooming gardens,(8)

She was ravishingly beautiful and surpassed all norms of exquisiteness.

She was graceful, no doubt, but she possessed archaic thought.(9)

There lived a Pathan, called Hassan Khan at the same place.

The wisdom of his thought was quite mature.(10)

They both loved each other so much,

That even Majnu (Romeo) and Laila (Juliet) would have been envious of them.(11)

The love in them became so intense,

That they lost the control of reins and stirrups.(12)

She invited him home all alone,

And seeing him she was over-powered with lust.(13)
When eating and drinking, two, three and four months had
 passed by,
One of their enemies informed the Master.(14)
Raheem Khan Pathan flew into rage,
And, roaring, drew his sword from the scabbard.(15)
When she received the news that her husband was coming,
She killed that man with a sword.(16)
She put his meat in a saucepan, added spices,
And put it on fire.(17)
She served that cooked meat to her husband.
With what was left over, she entertained the servants.(18)
Her husband was satisfied that there was no other person there.
He went back and killed the person who had brought the
 news.(19)
(The poet says),
‘Oh! Saki, Give me the cup full of green (liquid),
‘Which I need at the time of struggle.(20)
‘Fill it up to the brim, so that I can drink it with every breath,
‘And forget the afflictions of both the worlds.(21)(12)
Tale Twelve – Complete

Pritpal Singh Bindra

The Translator

By Simal and Harmeet

The Author, Pritpal Singh Bindra, born at Lahore (Pakistan) in 1929, a graduate of Government College, Ludhiana and a Post-graduate in teaching of Khalsa College Amritsar moved to England in 1960 after teaching in a few schools in Himachal Pradesh and Punjab. There, in England, he taught in Secondary Technical School, Willsdon, London, N.W. 10 for two years (1961-63) and, thereafter, he went into his own Insurance Business. He had a long desire to take up early retirement to enhance his literary faculty. To achieve his goals, he sold his business in 1983. Since then he has been studying Sikh Religion, Scripture and Polity. Although he has been writing articles for the weekly and monthly magazines, he was mainly busy in compiling a conceptual reference book on Sikh Scripture, Guru Granth Sahib. This 500 page magnum opus, called **THUS SAYETH GURBANĪ**, containing more than ten thousand quotations from the Holy Book was published by Guru Gobind Singh Study Circle Ludhiana in 1997. It has earned the Author the coveted Akali Phoola Singh Book Award for the year 1998.

During the moments of relaxation, he has been denoting his time to display his literary capabilities. 'Muklawā & Other Stories' containing sixteen short fictions was published in 1998. It had an enthusiastic reception mostly among the young Indians and Pakistanis living in the West. In the face of overwhelming demand, the Second Edition, with four new fictions has been produced in 2001 by Asia Visions, Ludhiana.

He has rendered some parts of Dasam Granth into English and the books called **CHARITRO PAKHYAAN** (The Tales of Male-Female Tricky deceptions) and **HAKAYAAT (THE**

PERSIAN TALES) has recently been published and released by very prominent publishers, Chatar Singh Jiwan Singh, Amritsar.

He has also completed the English translations of all of the poetical works of Bhai Nand Lal Goya (contemporary and court poet of Sri Guru Gobind Singh). It has now been published by Institute of Sikh Studies, Chandigarh.

He has more than one hundred articles to his credit which have been published in various prominent weekly and monthly magazines in the West and in India e.g. Toronto's India Journal, Tribune, Nagara, Voice Panj Paani and India's Spokesman, Abstract of Sikhism, Sikh Review, etc. Some significant ones are being collected, compiled and edited by his wife Surjit Kaur shortly to be published in a book form.

The English Translation of Guru Kian Saakhian has just been published and released by Singh Brothers, Amritsar. They were written in 1790 CE by Swaroop Singh Kaushish, a descendant of the bards and genealogical pundits active during the Guru Period.

He has just completed the English translation of the Kabit Bhai Gurdas and the publication of this magnum opus has been taken over by Messrs. Chatar Singh Jiwan Singh, Amritsar.

In his Web Page, www.bindra.net, his grandson writes:

“Once a good friend of his commented, ‘Considering all his varied works, one wonders how contrasting is his attitude towards life, on the one hand, going through his writings on Sikhism, people take him as the epitome of religiosity but after reading his fictions one assumes him as a great hero of romance like the prominent Urdu-writer, Sadat Hassan Mintoo.’”

Socially, he has always been active in the religious and cultural affairs of his community. He has created for himself a respectable and prominent place both at Croydon, England and Mississauga, Ontario, Canada